

ailments that the flesh is heir to. If by accident, or otherwise we became afflicted there are convenient and well known remedies for nearly all ordinary diseases; if material remedies and human skill utterly fail then, and then only have we a proper case to bring before the Lord, this is in harmony with the Master's examples when on earth. In Matt. ix, 2 we read of the man cured of the palsy, Matt. ix, 20 of the woman cured from an issue of blood of twelve years standing, Matt. ix, 25, of Jarius daughter raised from apparent death, Matt. xii, 10 of the restoration of the withered hand, Matt. xvii, 15, of the lunatic restored to his right mind, Mark vii, 32, 35, of hearing restored to the deaf man, Mark viii, 25 of sight restored to the blind man, in Luke xiii 11, 12 of the healing of the woman that was drawn crooked and had suffered for eighteen years, in xvii, 12, 14, of the cleansing of the lepers, In all this catalogue there was not one ordinary disease, but all incurable as far as human skill was concerned, as far as it is revealed it was only to such that the master directed his attention, we will do well to note this fact, the fanaticism that will discard physical means and human skill is detestable and should not be tolerated, after these fail there is time enough to sail out into the unknown.

The love of SELF, KIN, OR FRIENDS cannot be a prevailing plea with the Lord, that is natural and universal in the human race and is just as strongly developed among the unregenerate as the regenerate. For God to discriminate would be unjust, to answer all would bring the law of death, and the law of love into conflict, it is only then ew man or the part of man that is new that can at all expect to escape the operation of fixed, or natural laws, and it is only the unselfish part of man that can be new, because unselfishness is inherent. Briefly stated the conclusion in this article is that only the saint; the new creature, in Jesus name for Jesus sake can at all hope to invoke the power of Divine healing when natural means have failed.

I have never attended a Christian Science, Faith-cure or Divine healing assembly, and have never met an individual who claimed to have been

healed from any disease by any of those agencies, but I have no reason to doubt the testimony of those who claim to have witnessed what they believed to be miraculous cures, and until some one will arise and demonstrate that they are not such, they are justified in their belief. I am very skeptical on those matters and believe that Dr. Pearson accounts for much, or most of the apparently super-natural phenomena, but I would not even destroy a delusion that is so beneficent and far-reaching in its result for good; it is a remarkable fact that those who honestly believe that they can successfully invoke the power of God to heal diseases, have faith without limit, and a zeal that knows no bounds. The consequence is the benighted even in heathen lands are brought from darkness to light, the drunkard from the gutter to respectability, and possibly some of them to glory, the fallen from degradation to purity, and many physical sufferers are relieved from pain. If those apparently super-natural cures are simply the operation of unexplored natural forces, such as the power of mind over matter, magnetic or electrical influences of some men over others, it is very strange that they are almost exclusively developed among religious enthusiasts. Finally, where is the firm believer in the Lord Jesus that does not constantly recognize a continuous chain of gracious providences attending his spiritual, mental and temporal affairs, why not also the physical. During a period of nearly twenty years in the service of the Master my life has been full of what appeared to me mysterious providences whether they were such I cannot prove, but all the ridicule and scorn of M. D's, D. D's infidels, skeptics, or lukewarm Christians cannot rob me of the consolation of my faith; just so with others whose faith embraces the assurance of Divine healing.

Let us throw aside all prejudices and take advantage of every blessing that nature and revelation. Divine wisdom, and human understanding may afford even though we do not understand how some forces are applied. When we know as we are known and see as we are seen these mysteries will be cleared up to us.

Kennett Square. June 5th, 1894.

#### DIVINE HEALING.

BY H. R. HOLSINGER.

[The following came with "Holsinger correspondence" published last week, but as we did not wish to delay the "correspondence" we detached this in order to get all the matter on the subject in one issue. E.I.]

If the editor please I will offer a few remarks under the above head. And I want to do it without casting any reflections upon any one for what has been done or said. We will take it for granted that all was well meant and with good intent. But that will not make it right; it only excuses from unkind censure.

I have read all that has been said of Divine Healing, in the EVANGELIST, including Drs. Pearson and Brown. I have also read and heard and seen much that has been published and spoken and performed by the pretended wonder-workers of this wonderful age. And I have an opinion on the subject. My mind is made up, but of course I may be mistaken. And last but not least, I have just read James v: 14, 15, and that suits me exactly, and that without any notes or comments. I have no objections to Bro. Pearson's article, if it does not set aside the ordinance of anointing. I regard it as a sacred and effectual institution. It was enjoined after the so called miracle working period, in the sixtieth year of the Christian era. It is a church duty. It is just the thing for church people. I would no more go outside of the church for Divine Healing than I would for Divine baptism, or Divine communion, or Divine conversion. See? Why I know the time when the Methodists claimed nobody was converted unless he went through their mourner's bench process. I never went but I am still converted to God and his word.

Let us look at New Testament Divine healing. Notice it says: "Is any sick among you? Let him call for the elders of the church." Not let the elders or doctors go about healing the sick. The seeking should be done by the sick, even as it was in the days of Christ and the Apostles. In every instance the appeal came from the sick. In these days professed Divine Healing is indeed a profession. And I should not wonder if much of it is acquired as Simon desired to obtain the power "that on whomsoever he would lay